

## Zhejiang University

Course Offered	<p>WANG Zhicheng : Philosophy of Religion; A History of Christian Thought</p> <p>ZHANG Xinzhang : A Study on the Hot Religion Issues in International Politics</p> <p>LIANG Hui : The History of Biblical Interpretation (Ph.D); Seminar on the Hebrew Bible (Ph.D); Seminar on Biblical Criticism and Interpretation (MA); Selected Reading on Biblical Hermeneutical Works (Ph.D)</p> <p>WANG Guicai : View and Topics about the History of Comparative Religion; An Introduction of the Classics of Religious Studies</p> <p>CHEN Yuehua : Seminar on Religious History; An Introduction of Religious Studies and Christian Classics</p>
Academic Publication	<p>WANG Zhicheng &amp; ZHANG Xinzhang (eds.), <i>Religious Commentary</i>, Vol. 1, 2016.</p> <p>LIANG Hui : <i>The Bible and Western Literature</i> (co-authored, Beijing: The Commercial Press, 2016).</p> <p>LIANG Hui : “Mencius’ Classical Interpretive Methods and Biblical Hermeneutics”, <i>Regent Review of Christian Thoughts</i> 21 (2016).</p> <p>LIANG Hui : “The Disputes Between the Literal Interpretation and Allegorical Interpretation”, <i>Religious Review</i> 1 (2016).</p> <p>LIANG Hui : “WU Leichuan’s Cross-cultural Biblical Reading”, <i>The Indigenization of Christianity in China</i> (Beijing: Religious Culture Press, 2016).</p> <p>Chen Yuehua : “The New Horizon of History: Observations and Reflections on the 20th Anniversary Celebration of Sino-Christian Theology and ISCS”, <i>Logos &amp; Pneuma</i> 45 (2016).</p> <p>CHEN Yuehua : “Unity of Religion and Philosophy: A Case Study of Augustine’s Study”, <i>Chinese Journal of Social Sciences</i> Nov.1, B02, 2016.</p>
Research Topic	<p>LIANG Hui : The Reception History of the Bible in China (General Project of Ministry of Education of PRC)</p> <p>CHEN Yuehua : The Translation of the Complete Works of Augustine’s <i>The Dialogues of Cassiciacum</i> and On the Origin of Religious and Culture Harmony in it (The Young Scholar Project of National Social Science Foundation)</p> <p>WANG Guicai : On the Theoretical Construction and Main Questions of Intercultural Religious Studies (National Social Science Foundation)</p>
Conference & Seminar	<p>In Jul 2016, LIANG Hui attended the International Conference of Society of Biblical Literature and presented papers on “Cross Cultural Biblical Interpretation”, “Post-colonial Biblical Interpretation” and “Research on Karl Gützlaff’s Christian Novels”.</p> <p>In Jul 2016, LIANG Hui presented “Karl Gützlaff’s Religious Viewpoints in Shengshu Zhushu” at the Annual Meeting of Society of Chinese Religions.</p> <p>In Sep 2016 Prof. Peter Lampe delivered a lecture on “Jewish Apocalyptic Literature: Does the Image of a Violent God Necessarily Entail an Ethos Oriented toward Violence?”</p> <p>8-9 Oct, 2016, ZHANG Xinzhang organized the “International Symposium on contemporary dialogue between Marxism and Religion”, and LIANG Hui presented “Wu Leichuan’s Reception and Development of Karl Kautsky’s Christian Materialism” there.</p> <p>In Oct 2016, Prof. CHIN Ken Pa delivered a series of lectures on “Modern Chinese Theologians and Christian Socialism Thoughts”.</p> <p>4-6 November, 2016, ZHANG Xinzhang delivered a lecture on “Gnostic, mixed and religious communities: the political implications of the paradigm of religious relations” in the seminar “Construct the Community of human destiny: the role of religion and Science” hosted by Chinese Academy of Social Sciences and the Chinese Academy of Social Sciences and the Baja society of Macau.</p> <p>In Nov 2016, LIANG Hui presented the paper “Construction of Chinese Biblical Ecclesiology” at the Annual Meeting of Society of Biblical Literature.</p> <p>In Nov 2016, LIANG Hui presented the paper “Wu Leichuan and Zhang Shizhang’s Reading of Jesus Christ” at the Forums of Indigenization of Christianity in China.</p> <p>In Nov 2016, LIANG Hui presented the paper “Study on Karl Gützlaff’s Shengshu Zhushu” at the Second Seminar on the Hebrew Bible Studies.</p> <p>In Dec 2016, LIANG Hui presented the paper “The Reception of Christian Socialism and the Sinicized Interpretation of the Bible” at the Seminar of Sinicization of Christian Theology.</p> <p>In Dec 2016, Prof. Torleif Elgvin (NLA University College, Norway, ISCS Guest Professor) delivered a series of lectures on “The Study of Dead Sea Scrolls”.</p>

## Heilongjiang University

Course Offered	LUO Yuejun : The History of Western Philosophy SU Lei : The Varieties of Religious Experience MING Xiaoxu : Introduction to the Bible SHI Shu : The Holy Signs in the Art Culture
Academic Publication	WANG Zhijun (Translated) : <i>The Settlers and Travellers in the Far East</i> (Haerbin: Heilongjiang University Press, 2016).
Research Topic	Prosperity and Decline of Orthodox in Haerbin (National Social Science Project) The Early Stage of Marx's Religious View (Philosophical Social Science Planned Project of Heilongjiang 2016)
Conference & Seminar	Lectures by: WANG Zhijun: The History of Christianity Church LUO Yuejun: Bible Introduction; The Medieval Classics Introduction; Western Philosophical History LI Anze: The Phylogeny of Chinese Religion

## Henan University

Course Offered	LIANG Gong : Biblical Literature Studies (Part one); Contemporary Literary Theory and Bible Criticism (For Doctoral Student) SUN Caixia : Christianity and Chinese Culture. QIU Yexiang : Intensive reading on Mimesis; Introduction to the History of Christian thought.
Academic Publication	LIANG Gong ed.: <i>Biblical Literature Studies</i> . no.12 (Spring 2016). LIANG Gong ed.: <i>Biblical Literature Studies</i> . no.13 (Autumn 2016). LIANG Gong : "The Meditations about the Three-Self Church by K. H. Ting," in <i>Yearbook of Chinese Theology 2016</i> (Brill, 2016), pp. 113-128. CHENG Xiaojuan : "The Inspiration for Contextualization from Protestant Missionaries' Discussions on the Chinese Bible Translation", <i>Journal for the Study of Christian Culture</i> 36 (2016), pp. 139-161. CHENG Xiaojuan : "Reflection on Several Issues in the Current Chinese Bible Translation Research", <i>Biblical Literature Studies</i> 13 (2016), pp. 184-199. QIU Yexiang, "Scriptural Reasoning and Theological & Classics Studying Foundations for the Mutual Translation between 'God' and 'Shang Te'," <i>Biblical Literature Studies</i> 13 (Autumn 2016). CHEN Huiliang, "The Comparative Study between Job and King Lear", <i>Journal of Xuchang University</i> 2016 (4).
Research Topic	LIANG Gong : A Study on Marxist Biblical Criticism Overseas (national project) CHENG Xiaojuan : A History of Biblical Literary Criticism in the West (National Social Science Project) QIU Yexiang : A Cross Study on Chinese Christian Literature Written by Protestant Missionaries in China in 19th Century (supported by National Social Science Fund, 2014) CHEN Huiliang : The Translation and Study of Judah Halevi and his Kuzari (Social Science Planning Project of Henan Province)
Conference & Seminar	On 25 Nov 2016, LIANG Gong delivered a lecture on "The Bible as Literature" at Henan Normal University. In Nov 2016, CHENG Xiaojuan presented a paper "A Survey and Reflection on the Biblical Literature Studies" at Biblical Seminar in Shanghai. In Jul 2016, CHEN Huiliang attended "Shakespeare's Four Hundredth Anniversary Symposium" in Renmin University and presented a report on "Secondary Characters of King Lear and the Holy Bible". On 2 Dec 2016, Dr. Tjeerd de Boer from the Lutheran Theological Seminary in Hong Kong delivered a lecture on "Inter-cultural Communication and the Reading of Biblical texts" at the faculty of arts in Henan university.

## Nanjing University

Course Offered	SONG Lihong : Modern Academic Jewish Thoughts, Judaism and World Civilizations, Judaism: Between Tradition and Innovation YIN Manting : A Study of Faith and Culture MENG Zhenhua : Western Religious Classics and Contemporary World, Hebrew 1
Academic Publication	SONG Lihong : <i>Rome and Jerusalem</i> , Zhejiang University Press, 2016. SONG Lihong (eds.), <i>The Image of Jews in Contemporary China</i> (Boston: Academic Studies Press, 2016)
Research Topic	ZHANG Rong : A Study of Hans Jonas' Philosophical Thoughts and Effect FANG Weilin : The Feminist Traditions of the Hebrew Bible SONG Lihong : A Study of Relations between Jews and Gentiles MENG Zhenhua : A Cross-textual Study on the Hebrew Scripture in the Chinese Context
Conference & Seminar	From 8 to 9 Nov 2016, MENG Zhenhua participated in the 12th Forum of "The Social Functions and Implications of Christianity in Contemporary China" in Nanjing. Presentation: Some Observations on Contemporary Biblical Studies in Mainland China. From 25 to 27 Nov 2016, MENG Zhenhua participated in the 2nd Colloquium on the Hebrew Bible, Shanghai University in Shanghai. Presentation: A Survey of the RCUP in Mainland China From 13 to 15 Dec 2016, MENG Zhenhua and XU Xin participated in the International Conference of "Is Dao or Torah translatable?" at Tel Aviv University in Israel. Presentation: The Different Chinese Translations of the Jewish Terms.



## Recent Publications

### Books published from Jul to Dec 2016

#### Logos & Pneuma: Chinese Journal of Theology

No. 45

#### **The Christian Philosophy of Augustine**

Theme Editor: WU Fei

Published in Jul 2016

#### THEME: The Christian Philosophy of Augustine

WU Fei

Introduction to  
the Theme

SHI Minmin

Friendship,  
Solidarity and  
Shame:

ZHANG Xuefu

On the Idea of  
Community in Augustine's *Confessions*  
and *The City of God*

ZHU Zhenyu

Autography and Universal History in  
Augustine's *Confessions*

SUN Shuai

The Weight of Love: The Voluntary Order  
of Augustine

CHEN Siyi

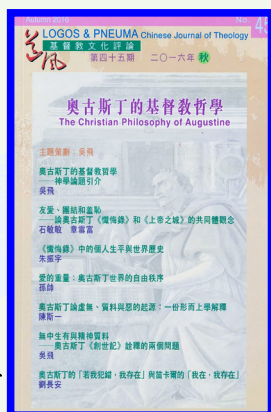
Augustine on Nothingness, Matter and the  
Origin of Evil

WU Fei

*Creatio ex nihilo* and Spiritual Matter:  
Two Issues in Augustine's Interpretation of  
Genesis

LIU Chang'an

Augustine's "*Si Fallor, Sum*" and  
Descartes' "*Ego Sum, Ego Existo*"



#### Logos & Pneuma: Chinese Journal of Theology

No. 45A (Special Issue)

#### **The 6th Roundtable Symposium of Sino-Christian Studies**

Theme Editor: Daniel N. H. YEUNG and Jason T. S. LAM

Published in Dec 2016



#### Translation Series

#### **Public Theology and Political Economy: Christian Stewardship in Modern Society**

By Max L. Stackhouse

Translated by LI Jincheng and FANG Yong

Proofread by XIE Zhibin

256 pages

This classic work of the author discusses how to practice Christian stewardship in the different aspects of modern society such as economy, political system and technology.



## ISCS Monograph Series

### The Encounters of Folk Religions and Christianity in Modern China

By CHU Xiaobai

408 pages

Through the analysis of several cases of the encounter of folk religions and Christianity from late Qing to the Republic of China, this book gives a picture of the struggle of pre-modern Chinese society while facing modernity in the form of Christian faith.



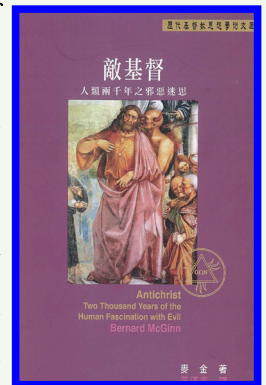
### Antichrist: Two Thousand Years of the Human Fascination with Evil

By Bernard McGinn

Translated by HUANG Hanping

544 pages

As a small encyclopedia of Antichristology, this book covers the two thousand years of history of antichrist with reference to theology, philosophy, literature and even psychology. It is an in-depth investigation to the question “Why Antichrist?”



### Chinese Academic Library of Christian Thought: Research Series

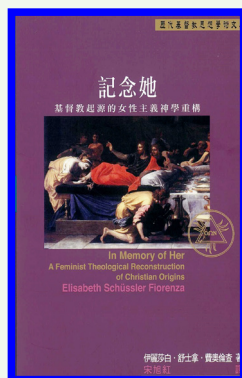
#### In Memory of Her: A Feminist Theological Reconstruction of Christian Origins

By Elisabeth Schüssler Fiorenza

Translated by SONG Xuhong

560 pages

This book is a perfect demonstration of “feminist theology as a critical theology of liberation” through biblical studies. It provides a methodology of feminist critical hermeneutics, reconstructs the organizational forms of the early Christian missionary movement in terms of sexual equality and examines its theological perspective.



### Joint Publication

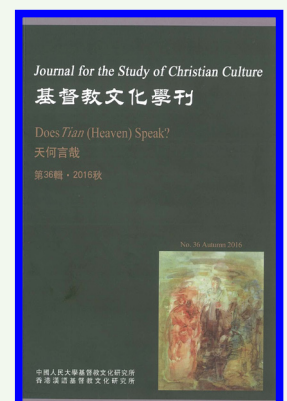
Published jointly by Centre for the Study of Christian Culture, Renmin University of China & ISCS

### Journal for the Study of Christian Culture

#### No. 36: Does Tian (Heaven) Speak?

Editor: YANG Huilin

246 pages (Autumn 2016)





# The Sinicization of Christianity, Dr. Karl Ludvig Reichelt and Sino-Christian Theology

Daniel Yeung

In 2012, the academia put the topic “Sinicization of Christianity” on the agenda for discussion. Since then the church community and people involved in politics have shown interest and responded. Thus within the last few years the topic has got unprecedented attention and is now hot. Some scholars would point out that this topic actually goes all the way back to Jingjiao of Tang Dynasty, and has been around ever since, for 1300 years, in the Yuan, Ming and Qing Dynasties, during the Republic, and as recent as the 1990s. We can therefore understand why Prof. WANG Xiaochao of Tsinghua University, Adviser of the Academic Committee of ISCS, says that viewed from the history of philosophical development in China, Christianity will never be Sinicized. In the academia, various terms have arisen in the last one hundred years and they have aroused discussions, such as localization, indigenization, contextualization, etc. In recent years, national security and religious security have been brought into the discussion as well. These are new points of view and how they would involve worth our attention.

To Dr. Reichelt, founder of Tao Fong Shan, Sinicization of Christianity is not a question of “whether we should do it”, but “how should we do it”. When he was bringing the gospel to the Buddhists in 1905, in a Buddhist temple in Wei Shan (滙山) of Hunan, he used an “incarnation” model, by which he would require himself to first become a Buddhist: through learning Chinese, studying Buddhism and living in Buddhist monasteries, he became one of them. It is not difficult to understand, therefore, that his way of working was regarded by both the missionary organization and the Buddhist community as too far from orthodoxy, and harsh criticism was inevitable. As a result, he left the missionary organization in 1926, and started on his own. With critics from all sides, he persisted in his way, insisting on expounding the gospel of Jesus in the language and religious experience of the Buddhists. He held that the Word of God had first to become flesh, and the Word incarnate was the ultimate one – God. This God is also wind, blowing according to His own will, incomprehensible to man. Dr. Reichelt’s Trinitarian theology is based on the Gospel of John, and today, this theology is engraved, in Chinese, on the wood banners in the Holy Temple: with “Word in Flesh” hanged high in the middle, “Word with God” on the right, “Wind in Own-Course” on the left.

Dr. Reichelt came to China in 1903, and was buried in Tao Fong Shan in 1953. One thing really interesting was that in this half-a-century, he went through many major historical events in China, such as the end of Qing Dynasty in 1912, SUN Yat-sen becoming the Provisional President the same year, YUAN Shikai becoming President in 1913, warlords taking control of various parts of China in 1916 to 1930,



a movement to eliminate Christianity in 1927, and Hong Kong falling to Japanese rule in 1941 to 1945. Yet, despite all these earth-shattering events, he never talked about them in his works. He put his mind only in the classics, and no matter being in Jing Feng Shan (景風山) of Nanjing, Tian Feng Shan (天風山) of Hangzhou, Ling Feng Shan (靈風山) of Shanghai, and Tao Fong Shan of Hong Kong, he concentrated only on how to practice “Word becoming flesh” in China. Similar to other western missionaries, he studied Chinese classics extensively. In his old age, he translated Tao Te Ching to Norwegian, becoming one of the first to introduce Chinese culture to Northern Europeans. When we wrote about topics such as religious security, the efforts that Dr. Reichelt and other missionaries made in the Sinicization of Christianity are worth our appreciation.

To ISCS and Sino-Christian theology, Sinicization of Christianity is also not a question of “whether we should do it”, but “how should we do it”. From its inception, ISCS is grounded in the discipline of humanities studies. We therefore do not belong to any particular religious group or denomination. Our motivation is to seek knowledge, and we respect the religious freedom of individual scholars. We emphasize using Chinese as the vehicle, to explore its inherent resources as manifested in culture, history and experiences, and to interpret the thoughts of Christianity; at the same time we emphasize that the religious resources of theological traditions of Christianity are originated in Judaism, and they were extended to Judeo-Christianity, eastern churches, the Catholic Church, the Eastern Orthodox, and the Protestants. Therefore, Christianity is multi-faceted, is both east and west, is both Chinese and foreign, and is universal. When the multi-faceted Christianity meets the multi-faceted Chinese traditions – Confucianism, Marxism and contemporary thoughts, within the language of humanities, this Word needs to become part of Chinese learnings. Therefore, Sino-Christian theology has to be Sinicized, though it will be also universal and international.